



AMSKAYA

Newsletter of the STAR Fellowship

NO. 1

JANUARY 1986

A FORGOTTEN ANNIVERSARY

This year marks the 25th anniversary of an event we are sure most people will have forgotten. It is that of an article by Tony Wedd, a flying saucer enthusiast in Kent, telling of the starting of a new organisation devoted to contact with the occupants of space craft rather than the mere collection of sightings. This organisation, called the STAR Fellowship, never had a great many members, but those it did remember it with affection. Its greatest achievement was the publishing of a booklet connecting orthoteny (flying saucer sighting alignments) with leys (alignments of ancient sites), thus starting the Earth Mysteries movement. We believe the time is now right to re-start the STAR Fellowship, because of the rejection and ridicule of the idea of extraterrestrial visitors by both the earth mysteries movement and (incredibly) by the UFO movement too.

But what of the Earth Lights theory? This is a term generated by recent research showing that many lights seen in the sky could be natural phenomena caused by stresses in the Earth at fault lines. The seminal work by Paul Devereux on this subject even indicates that some occupant sightings could have this origin, by the minds of the percipients somehow influencing the shape of the plasma globule. We cannot see how any such apparition could actually communicate with the observer, but we certainly give all praise to the work - it will after all help to differentiate between natural phenomena and actual spacecraft. Also, many of the more weird cases can now be explained and eliminated from the study. Nevertheless, we are definitely against any exclusivity of the explanation. However small the minority may be, we hold that a percentage of cases represent visits from outside Earth, and it is this crucial minority that is the interest of the STAR Fellowship.

This is yet another proof of the wisdom of Tony Wedd in concentrating on contact. We can never be completely sure now that any sighting is what it appears to be. Thus, as Tony said, contact is the way ahead.

Having said this, we don't intend to just sit around waiting for contact to take place. In the end it is of course up to them, but we can take the initiative and we will encourage this, by any possible method. The STAR Fellowship may turn up some electronic wizards who may wish to try these methods, and indeed some ways may arise that we have not yet thought of. For the present, however, we will make a start with thought communication, which was encouraged in the original STAR Fellowship. Details of an attempt are given elsewhere in this issue - we very much hope that you will take part, especially as our numbers are so few at present.

Why do we think there are benevolent space people? There is evidence that some of the contactees of the fifties were not so silly as some claim. The book "George Adamski, the Untold Story" by Lou Zinstaag and Timothy Good gives much food for thought - and evidence of many kinds that supports Adamski's claims. Also, there is the story put around that Howard Menger said his contact claim was a hoax. He has denied saying this. There is also some doubt surrounding the claim of Alex Birch that his UFO photograph was a fake. At the time, Alex was interviewed by Philip Rodgers, Chairman of the STAR Fellowship, who was not only convinced of his genuineness but was also told of other sightings, including one by his father of a grounded object. This is either coincidence or the whole family was in on the hoax.

The original STAR Fellowship held an annual rally of members on the Saturday after Whitsun. We aim to do so too - please keep the date SATURDAY MAY 31ST free if you can. We hope to have further details in the next Amskaya. (The name of the magazine is, incidentally, a word thought to be the space people's word for our seven-point star emblem). Also we plan to have an article by Tony Wedd in each issue for as long as the supply lasts - which should be quite a number of years!

Jimmy Goddard.

SKYWAYS AND LANDMARKS REVISITED

Skyways and Landmarks, written by Tony Wedd in 1961, was the first work to postulate a link between flying saucers and leys (It was STAR Fellowship Leaflet No. 2 - No. 1, A Reader's Guide, never appeared but we hope to rectify this!).

Skyways and Landmarks Revisited contains the complete original text together with a historical perspective, with material not hitherto published. This includes the results of a new survey of the tree clumps referred to in Skyways and Landmarks, computer analysis of which verifies the high accuracy of the main alignments. Also, new ideas are put forward on the significance of tree clumps, including speculation on energies, essential oils and formative fields. The book, by Philip Heselton, Jimmy Goddard and Paul Baines, is available at £1 from:

Jimmy Goddard, 25, Albert Road, Addlestone, Weybridge, Surrey, KT15. 2PX. or Philip Heselton, 170, Victoria ~~Road~~, Hull, HU5. 3DY.
Ave.

The following article first appeared in the January/February 1961 issue of "Flying Saucer Review"

DIFFUSIONIST THEORY and the STAR FELLOWSHIP

by J. A. DUNKIN WEDD

FLYING SAUCER sightings, confirmed by Radar, prove that solid, aircraft-sized objects are flying about in our skies. Speeds of 50,000 m.p.h., silent means of propulsion, and unusual types of manoeuvres indicate that they must be from Space: the work of a more advanced civilisation. Thus far W. H. Watson in his article on "Unidentified Flying Objects, 1947-1960," in the Sept./Oct. issue of the FLYING SAUCER REVIEW. Thus far Wavenny Girvan, the editor; Major Keyhoe, who did yeoman service to uncover these facts; Captain Ruppelt before he recanted; Aimé Michel; and most of the sceptics-who-bothered-to-look-at-the-facts.

But sightings lead on to landings, landings to contacts, and contacts to constructive action: Truman Bethurum proceeds to build a temple, van Tassel a tabernacle. Both are working under the direction of what W. R. Drake, in the same issue, calls Space Intelligences. The name implies a reluctance to extend the facts, though it is really a refusal to face them. Aircraft capable of 50,000 m.p.h. may be the work of intelligent beings, but are they human ones? People get so far and stick. They are unable to follow George Adamski through the natural logic of sighting, photograph, landing, contact, and flight in a Venusian Space Ship. They accept Mr. Watson but reject Mr. Drake. What is the obstacle? People like ourselves? They boggle at the idea. In order to bridge this gap, therefore, I propose to contribute a variant of the classic Diffusionist Theory. May I humbly submit Wedd's Hypothesis?

If there is one planet able to nurture a civilisation capable of Space Travel, it will colonise all the habitable planets in Space. In another form, (B), the hypothesis reads: On whatever planet man exists, he will tell of having come there at an earlier date. In form (C) it reads: All the habitable planets know and use Space Travel. In form (D) it reads: There is only one race of Man. Venusians, says Adamski, go off on a voyage on an average of every fourth year, and most of the planets they visit are friendly. They also say that Earth is a "penal" or "quarantine" world (like Governor's Island or Alcatraz). Its detainees will

not enjoy Space Travel, apparently contradicting form (C). But our warders have it, even if it has been their policy to come and go rather inconspicuously. And when our education is complete, we, too, shall be allowed to enjoy it. In the meantime we have a lot to learn.

The classic form of the Diffusionist Theory was propounded in the Steam Age. It argued that man on Earth had spread from one centre outwards, by way of sailing ships. It wasn't entirely certain where the original centre was, but all peoples have a knowledge of travelling in ships, and arriving from elsewhere.

The Diffusionist Theory

Now that we know about Space Travel, we can revise the Diffusionist Theory. Just as every habitable island on Earth is inhabited, so every habitable planet in Space is inhabited. And Man is One. Put in its general form, then, the hypothesis reads: If Space Travel is possible, man will be found throughout Space. It has an underlying assumption that the fundamental Kon Tiki-ness which makes him build ships (sailing or space, both are powered by natural forces) makes him an explorer, too, and a founder of colonies.

A few of the points illuminated: no ancestry has been traced among wild plants for the cultivated maize plant. Comment: it may have been brought in in its cultivated form. M. K. Jessup's story of a primitively fashioned gold bracelet discovered inside a lump of coal . . . well, it could be. Elijah and his fiery chariot? A ferrying craft, presumably a saucer. "Angel" visitors to Abraham and Lot . . . space visitors probably. Jacob grappled all night with such a one . . . "I will not let thee go unless thou bless me" (quite a devil for blessings, was Jacob). Quoting Adamski's teacher: "We have developed to a degree of conscious perception which does not permit us to sit amongst any group of people without the thought of blessing." Even the Adam and Eve story can be taken more literally, and an answer found to the problem of how Cain found a wife . . . she presumably came with the next ship-load of colonists.

One by one our illusions of grandeur are being

broken down. Scientists who told us yesterday that Space Travel was bunk are today admitting that there must be millions of habitable planets. By my hypothesis, all of them will be in fact inhabited; and by people we should recognise as brothers (at least in so far as Cain recognised his). So here is the answer to Aimé Michel's bother about those chromosome mutations. Not that Nature could not have evolved something similar to man; but that she never had the chance twice. Everywhere she might have tried another experiment, there man would establish a colony. Time to make a colony—a few years. Time to test and refine a thousand mutations—a hundred thousand years.

So ours is not the only inhabited planet. Nor are we unique as men. Nor are we the first to develop Space Flight. Rather, we seem to be emerging from quarantine, developing like Australia from a penal settlement to a dominion; by virtue of some rather clumsy rocketry. The obstacle to be overcome is our flagrant pride. When Dan Fry met his first grounded saucer, he was struck into depths of despondency. From having been a not insignificant engineer in the forefront of rocketry, he suddenly saw how many millennia we had fallen behind. And it is this pride which prevents acceptance of my hypothesis, and the full enjoyment of all that lies beyond—the friendly people trying to find a way past our insensate hostility; having an understanding of our planet, its cosmic dangers and risky experiments with atoms, because they can observe it from outside; the songs and music of a people who have discovered how to be civilised; their scientific ideas, their languages, their philosophy. It all opens up once you penetrate the basic thought barrier.

The Star Badge

It is extraordinary how all their teachings tally, how alike the various stories are. I feel, with John Lade, that we must welcome these people, set about organising a welcome. With this in mind, we have started what we call the STAR Fellowship. Members wear a small badge with a white star on a midnight blue ground, as a sign of welcome to the Space People. One of Philip Rodgers' sound recordings has the words Yava Hoosita, which has been interpreted "We greet you with Love." The language is Solexmar—Hunt Williamson's Solexmar—van Tassel's Solar Tongue—Bernard Byron's Solar-ex-mar—names arrived at quite independently. So to wear a STAR badge is to say "Yava Hoosita" to the Space People.

There is a further purpose behind this Space Travel And Research Fellowship; implicit in the purpose of building up a welcome: to educate the world about flying saucers. So the cost of a badge is increased to 1s. to include a contribution

towards a travelling exhibition we are planning to build, and take all round the world. More generous contributions are appreciated, of course, and we are setting up a steering committee to ensure continuity of purpose, and approve of audited accounts each year. (Still looking for an auditor willing to give his services, incidentally.) We ask for the assistance of stamped and addressed envelopes with all enquiries.

For those who have yet to accept the Hypothesis, there is this research activity, which we hope they will help to foster. With a touring exhibition, we hope to contact many people who have stories of sightings they never thought to tell about before; maybe we may even uncover a new contact story, as Bryant and Helen Reeve did in their *Flying Saucer Pilgrimage*. So the badge may serve as a receipt, for those who would like to help build the exhibition, and the donor is not obliged to wear it. For those who can help spread the idea, badges may also be supplied in quantity, for distribution at 1s. a time, after the manner of the Pestalozzi ladybird badges.

Mentioned in the Reeves' book is an account of the de Land installation for heating an orange grove with cosmic energy. We believe that nothing will carry conviction more effectively than a number of machines using this "free energy"; unless it be a show of the Space People's Music and Painting (which we are not likely to see because we are in quarantine). So we are eager to have news of people who, like van Tassel, are using thought communication, to build new machines in this way. We hope to have a version of the coffee pot which Reinhold Schmidt described, one day, perhaps for sale to the public; we anticipate having means of heating orchards and greenhouses and domestic houses not unlike de Land's device; and hope that instruments for improving thought communication will also become available. A start has been made. This is the way ahead. So if you should have the good fortune to have a sighting—send back a message. Ask for information, if you like, or send a message of welcome. In ten years time we shall have forgotten the score or so of contact stories. We shall be studying the fruits of mental communication, and learning new ways of improving technique. Today it is all magic, but tomorrow it will be Science. With the knowledge gained, we shall be able to put the Silpho Moor vehicle (or something like it) back into space with a reciprocal message of friendliness. It will be an amateur effort, of course, and trivial in costs compared with rocketry. But all of Flying-Saucerology is an amateur effort. The professional idea is to blow us all to perdition.

A COMMUNICATION EXPERIMENT

On SUNDAY, FEBRUARY 16TH at 10.00 p.m. we plan to hold a group telepathic experiment to attempt communication with the space people. You can take part wherever you happen to be, though we have chosen a time we think most people will be at home. If you are in company, you can take part without giving any external indication that you are doing so. We ask all members to take part if they can, as our numbers are so few at present.

At the time mentioned above, concentrate on this short sentence, and on mentally projecting it to people aboard a space ship: "THE STAR FELLOWSHIP WELCOMES YOU - PLEASE RESPOND". Continue for five minutes, then think about something entirely different for as long as you can.

If there is anything that occurs afterwards that could in any way be construed as a response, please let me have the details as soon as you can.

=====

OUR HERITAGE

A BRIEF HISTORY OF THE STAR FELLOWSHIP - PART I

Philip Heselton

I was very pleased when Jimmy Goddard told me that he was intending to re-start the STAR Fellowship. I felt myself that there was much that was worthwhile in the aims of the original Fellowship, and it may be the place here to set down some at least of the background to those who may be new to the subject. Much of this article is taken from my forthcoming biography of Tony Wedd, which is due to be published to coincide with our STAR Rally in May.

The STAR Fellowship was essentially the inspiration of one man - John Anthony Dunkin Wedd, known as "Tony" to all who met him. He was born in Somerset in 1919 and had been an RAF pilot during the war, but he had an interest in all things unorthodox, such as hypnosis, alternative methods of education and the like, and in the mid 1950s he designed and had built his own bungalow in the Kentish village of Chiddingstone.

After attending a lecture by Desmond Leslie on the experiences of George Adamski, contactee and co-author with Leslie of "Flying Saucers Have Landed", Tony avidly set about reading anything on flying saucers that he could get his hands on. His interest focussed on the contactees and the information that could be obtained from their accounts.

Tony was always open to people and their experiences, even those as apparently unorthodox as contact with people from space. His attitude was always non-judgemental, preferring to listen and take everything at face value. He felt that if someone was hoaxing, they would trip themselves up eventually. "Who on earth can judge the stories with proper authority" was a characteristic comment.

His background was as a designer, and he was particularly interested in the technology which the Space People possessed and had passed on to such people as Howard Menger and John De Land, who constructed a device to keep his orange groves free from frost. The information to make this installation was apparently received via thought communication rather than direct contact, and Tony thought this might be a fruitful way to progress. He had it in mind to construct the "free energy" coffee pot that Reinhold Schmidt, another contactee, had been shown.

Tony wondered how he could find out more about the Space People and looked around for an organisation that might help him in this. He did not find one. By the early 1960s, Flying Saucerology (to use a term coined by Tony) was at rather a low ebb. Kenneth Arnold had made his famous sighting some 13 years previously and students of the subject had been eagerly cataloguing the scores of thousands of sightings that had subsequently been reported without any major breakthrough in understanding being apparent. The "Flying Saucer Review" had started up in Britain in 1955 and by 1960 had established itself as the leading journal in its field.

Some, including Tony, were beginning to feel, however, that the only real advance was likely to come through contact and by looking seriously at the claims that beings from other planets had come down and met individuals from Earth and had imparted information. George Adamski was the most famous "contactee", though there were dozens of other stories being publicised, in Britain as well as in America and other parts of the world.

Now, "contact" was rather a dirty word amongst most "serious" saucer researchers of the time and there developed quite a split in the ranks of enthusiasts between those who were content to quantify and analyse and those who were prepared to accept that contact had occurred. Brinsley Le Poer Trench (now Lord Clancarty) had resigned the editorship of the "Review" in 1959 and it seemed to be taking up an anti-contactee stance.

It was in response to this that Tony decided to submit an article to the "Review" to redress the balance. "Diffusionist Theory and the STAR Fellowship" appeared in the January/February 1961 issue and is reproduced on pages 3 and 4 of this issue of "Amskaya".

The idea for the STAR Fellowship had developed over at least the previous year. Tony had explained his thoughts on this to Mary Long in May 1960 :

"One of the ideas is to finance a travelling exhibition. It might take five years or so to raise the money, as I want to do it really well. By going round with it, other people will all have the chance of seeing the evidence, which has been rather lost for the past five or so years. People who perhaps in those five years have seen flying saucers, and been rather laughed at, because the subject has gone so much out of the press, would come forward again and learn more about it.

"That's really the first level at which the STAR Fellowship exists - to raise money for this travelling exhibition.

"At the second level, it gives people the means of studying more of the evidence, to read the books and hear the tapes. By establishing a library you would encourage people to go into more detail as to what the Space People are and do and say and mean.

"And at the third level, if you wear the badge, it's a sense of welcome, a sense that here is something to which we belong and we're in it with the Space People together. We've expanded our loyalties from mere Earth loyalties into something far wider throughout the Universe. And we make these people welcome - it's a badge of welcome really, a means of saying to anyone that sees it : 'Well, I for one have nothing to do with the firing at flying saucers in the sky and dropping depth charges on the things under the water.'"

Some time previously, Tony had received telepathically the image of a small seven-pointed star and the name "amskaya" relating to it, and he put forward the idea of adopting a little star badge as a sign of welcome. The badges which were produced had a small white star on a midnight blue ground.

A leaflet was printed, which presented these ideas in finished form :

"If you think that Space could well be inhabited, you might be interested in the evidence for "flying saucers". Why not help the STAR Fellowship to collect this evidence in the form of a mobile exhibition? No matter where you live, the exhibition will visit your part of the world in due course.

"Further than this, you may wish to find out more about such space ships; about the crews that man them; where they come from; whether they are friendly; what they are here for. The STAR Fellowship, which stands for Space Travel and Research, helps to provide books and tape recordings for further study of these questions. Information Leaflets present the results of such research.

"It can't be that all our visitors are hostile; indeed, the unfriendliness may be entirely on our part; our atomic explosions at high altitude, fighter interception of space craft etc. Those who would rather welcome them wear a Star badge as token of their friendliness : a small, but significant, gesture to make amends.

"The STAR Fellowship exists to extend a welcome to the Space People. Its council, under the chairmanship of Mr. Philip Rodgers, has adopted the following objects :

To build a travelling exhibition of the evidence for flying saucers.

To help Earth People learn about the Space People.

To create a Welcome for our friendly visitors, as expressed by the star badge.

"Funds are raised from the sale of badges and books, and from donations which are always gratefully accepted.

In his letter to me, in response to my enquiry following the "Review" article, Tony gave further details of some of his aspirations concerning the Fellowship :

"Membership is informal, but those who hold badges will be entitled to all the facilities we shall be able, in time, to offer : entry to the Exhibition, free; use of the library (still to be acquired) and so on.

"As we acquire the Exhibition material, we hope to be able to lend it out to groups of members to help them put on a Space Week, in aid of the Fellowship.

"Also we are aiming to produce some free energy machines, available in the first instance to members of the Fellowship. Our first offer is "Wenceslas Boots" but as we are still designing a meter for free energy, we cannot yet give any guarantee of efficiency.

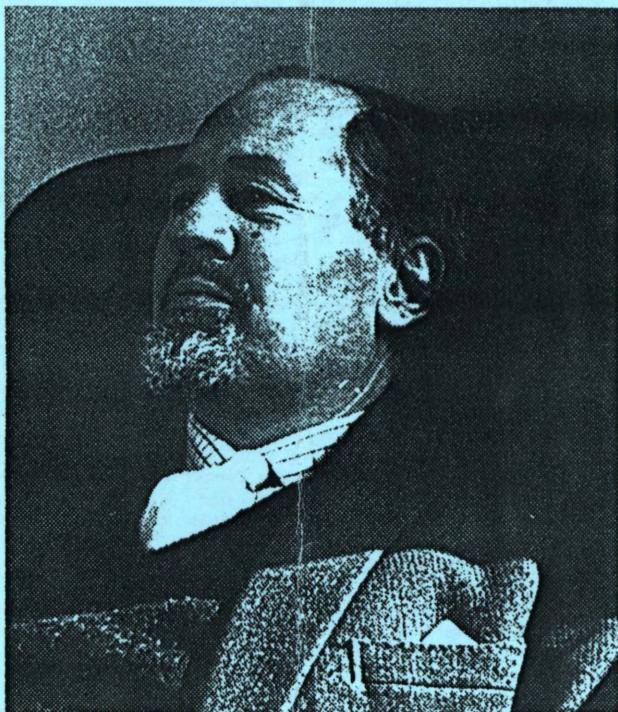
"One day we hope to open a Space Centre in London; with reading room etc. But this project is one that depends on how well the travelling exhibition goes down. The inclusion of free energy machines will, we believe, assure us of some interest in our activities.

"Any developments will be announced in the "Review", as they occur. For instance, we believe a Christmas Greetings card with UFO significance could be produced next year; profits to go to STAR funds. And we hope that some of Bernard Byron's songs can be put in record form : he sang two very enchanting ones "from space" here one day, and has several others. A record would, again, be made available to members.

"The most fundamental object, however, is the idea of Welcome. Those who find themselves isolated from a group which would meet to develop the idea could be interested, perhaps, in a trip into the country one day in the summer. Again, you should watch the columns of the "Review"."

The response to the "Flying Saucer Review" article was encouraging, with letters and donations from many countries wishing the endeavours well. A notice was therefore placed in the May/June 1961 issue informing readers that there was to be a picnic on Saturday 27th May at Chiddington. It requested that spades and sandwich lunches be brought by anyone interested as they were hoping to dig up a field where an old track was supposed to run "in connection with a theory that the old straight tracks were aligned on the same markers that the flying saucers use". As far as I am aware, this was the first time that a suggested connection between UFOs and leys had appeared in print.

This was the first STAR Rally, and I hope to give an account of that and continue my history of the STAR Fellowship in the next issue of "Amskaya".



TONY WEDD
(Photograph by Timothy Good)

AMSKAYA is the Newsletter of The STAR Fellowship. It is published quarterly. Annual membership of the STAR Fellowship is £2 and includes a subscription to **AMSKAYA**. Cheques should be made payable to J. Goddard and sent to The STAR Fellowship, 25 Albert Road, ADDLESTONE, WEYBRIDGE, Surrey KT15 2PX.